
*At a General Court held at
held at Boston, May 19.
1680.*

THIS COURT having taken into serious Consideration, the Request that hath been presented by several of the Reverend Elders in the name of the late Synod, doe approve thereof, and accordingly order the *Confession of Faith* agreed upon at their second Session, and the *Platform of Discipline* consented unto by the Synod at *Cambridge* Anno 1648. to be Printed for the benefit of these Churches in present and after times.

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A
CONFESSION
OF
FAITH

*Owned and consented unto by the
Elders and Messengers
of the Churches*

*Assembled at Boston in New-England,
May 12. 1680.*

Being the second Session of that

SYNOD.

Eph. 4.5. — One Faith,

*Col. 2.5. Foring and beholding your Order, and the
possessness of your Faith in Christ.*

B O S T O N;

Printed by John Foster. 1680.

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A Preface.

THE Lord Jesus Christ witnessed a good Confession, at the time when he said, To this end was I born, and for this cause came I into the World, that I should bear witness unto the Truth; and he taketh notice of it, to the praise and high commendation of the Church in Pergamus, that they held fast his name, and had not denied his Faith. Nor are they worthy of the name of Christians, who, though the Lord by his Providence call them publicly to own the Truth they have professed, shall nevertheless refuse to declare what they believe, as to those great and fundamental Principles in the Doctrine of Christ, the knowledge whereof is necessary unto Salvation. We find how ready the Apostle was to make A Confession of his Faith, though for that hopes sake he was accused, and put in chains. And the Martyrs of Jesus, who have laid down their lives in bearing witness to the truth, against the Infidelity, Idolatry, Heresy, Apostasie of the world, when Pagan, Arian, or overspread with Popish darkness: ha-

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ving their feet shod with the preparation of the Gospel of peace, were free and forward in their Testimony, confessing the Truth, yea sealing it with their blood. With the heart man believeth unto Righteousness, and with the mouth Confession is made unto Salvation, Rom. 10. 10. Nor is there a greater evidence of being in a state of Salvation, then such a Confession, if made in times or places where men are exposed to utmost suffering upon that account. 1 Joh. 4. 15. And if Confession of Faith be, in some cases, of such importance and necessity, as hath been expressed; it must needs be in it self, a work pleasing in the sight of God, for his Servants to declare unto the world, what those Principles of Truth are, which they have received, and are (by the help of Christ) purposed to live and dye in the steadfast Profession of. Some of the Lords Worthies have been of renown among his People in this respect; especially Irenæus and Athanasius of old, and of latter times Beza, all whose (not to mention others) Confessions, with the advantage which the Church of God hath received thereby, are famously known. And it must needs tend much to the honour of the dear and blessed name of the Lord Jesus, in case many Churches do joyn together in their Testimony. How signally the Lord hath owned the Confession of the four general Synods or Councils for the suppression of the Heresies of those times, needs not to be said, since a man can be ignorant thereof, that hath made it

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concern to be acquainted with things of this nature. The Confession of the Bohemians, of the Waldenses, and of the Reformed Protestant Churches abroad (which also, to shew what Harmony in respect of Doctrine there is among all sincere Professors of the Truth, have been published in our Volume) all these have been of singular use, not only to those that lived in the Ages when these Declarations were emitted, but unto Posterity, yea unto this day.

There have been some who have reflected upon these New-English Churches for our aspect in this matter, as if our Principles were unknown; whereas it is well known, that as to matters of Doctrine we agree with other Reformed Churches: Nor was it that, but what concerns Worship and Discipline, that caused our Fathers to come into this wilderness, whilst it was a land not sown, that so they might have liberty to practice accordingly. And it is a ground of holy rejoycing before the Lord, that now there is no advantage left for those that may be disaffected towards us, to object any thing of that nature against us. For it hath pleased the only wise God so to dispose in his Providence, as that the Elders and Messengers of the Churches in the Colony of the Massachusetts in New-England, did, by the Call and Encouragement of the honoured General Court, meet together Sept. 10. 1679. This Synod at their second Session, which was May 12. 1680. consulted and considered of a
Confession

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Confession of Faith. That which was consented unto by the Elders and Messengers of the Congregational Churches in England, who met at the Savoy (being for the most part, some small variations excepted, the same with that which was agreed upon first by the Assembly at Westminster, & was approved of by the Synod at Cambridge in New-England, Anno 1648. as also by a general Assembly in Scotland) was twice publicly read, examined and approved of: that little variation which we have made from the one, in compliance with the other may be seen by those who please to compare them. But we have (for the main) chosen to express our selves in the words of those Reverend Assemblies, that so we might not only with one heart, but with one mouth glorifie God, and our Lord Jesus Christ.

As to what concerns Church-Government, we refer to the Platform of Discipline agreed upon by the Messengers of these Churches Anno 1648. & solemnly owned & confirmed by the late Synod.

What hours of Temptation may overtake these Churches, is not for us to say. Only the Lord doth many times so order things, that when his People have made a good Confession they shall be put upon the trial one way or other, to see whether they have (or who among them hath not) been sincere in what they have done. The Lord grant that the loins of our minds may be so girt about with Truth, that we may be able to withstand in the evil day, and having done all, to stand.

CONFESSIO
OF
FAITH.

CHAP. I.

Although the Light of Nature, and the Works of Creation and Providence, do so far manifest the Goodness, Wisdom and Power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God and of his Will, which is necessary unto Salvation: Therefore it pleased the Lord at sundry times, and in diverse manners to reveal himself, and to declare that his Will unto his Church, and afterwards for the better preserving and propagating of the Truth, and for the

A Catechism of Faith.

more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly to writing: which maketh the holy Scripture to be most necessary; those former wayes of Gods revealing his will unto his People being now ceased.

III

Under the name of holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these:

Of the Old Testament.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi.

Of the New Testament.

Matthew, Mark, Luke, John, The Acts, the Apostles, Pauls Epistle to the Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians,

A Catalogue of the Books

Phlippians, Colossians, The Thessalonians, 2 Thessalonians, 1 to Timothy, 2 to Timothy, To Titus, To Philemon, The Epistle to the Hebrews, The Epistle of James, The first and second Epistles of Peter, The first, second and third Epistles of John, The Epistle of Jude, The Revelation.

All which are given by the inspiration of God to be the Rule of Faith and life.

The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture, and therefore are of no authority in the Church of God, nor to be any otherwise approved or made use of, then other humane writings.

IV

The Authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Testimony of any man or Church, but wholly upon God (who is Truth itself) the Author thereof, and therefore it is to be received, because it is the Word of God.

V

We may be moved and induced by the Testimony of the Church, to an high and reverent

esteem of the Holy Scripture. And the
heavenliness of the matter, the efficacy of the
Doctrine, the majesty of the Style, the consent
of all the parts, the scope of the whole (which
is, to give all glory to God) the full discovery
it makes of the only way of mans Salvation, the
the many other incomparable excellencies, and
the intrinsec perfection thereof, are Arguments
whereby it doth abundantly evidence it self to
be the Word of God; Yet notwithstanding, our
full perswasion and assurance of the infallible
Truth and Divine Authority thereof, is from
the inward work of the holy Spirit, bearing
witness by and with the Word in our hearts.

VL

The whole Counsel of God concerning all
things necessary for his own Glory, Mans Salva-
tion, Faith and Life, is either expressly set down
in Scripture, or by good and necessary conse-
quence may be deduced from Scripture; unto
which nothing at any time is to be added, whe-
ther by new Revelations of the Spirit, or Tra-
ditions of men. Nevertheless we acknowledge
the inward illumination of the Spirit of God to
be necessary for the saving understanding of
such things as are revealed in the Word. And
that there are some circumstances concerning
the Worship of God and Government of the
Church, common to humane actions and Soci-

A Confession of Faith.

tries, which are to be ordered by the Light of Nature, and Christian Prudence, according to the general Rules of the Word, which are always to be observed.

VII.

All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

VIII.

The Old Testament in Hebrew (which was the native Language of the People of God of old) and the New Testament in Greek (which at the time of writing of it was most generally known to the Nations) being immediately inspired by God, and by his singular care and providence kept pure in all Ages, are therefore Authentical; so as in all Controversies of Religion the Church is finally to appeal unto them. But because these Original Tongues are not known to all the people of God, who have right unto and interest in the Scriptures, and are

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commanded in the fear of God to read and search them; therefore they are to be translated into the vulgar Language of every Nation unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.

IX.

The infallible Rule of Interpretation of Scripture, is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places, that speak more clearly.

X.

The Supreme Judge by which all controversies of Religion are to be determined, and all Decrees of Councils, Opinions of Ancient Writers, Doctrines of men and private Spirits, are to be examined, and in whose Sentence we are to rest, can be no other, but the holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

CHAP. II.

Of God and of the holy Trinity.

THere is but one onely living and true God; who is infinite in Being and Perfection, a most pure Spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the Counsel of his own immutable and most righteous Will, for his own Glory, most loving, gracious, mercifull, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin, the rewarder of them that diligently seek him, and withall, most just and terrible in his Judgements, hating all sin, and who will by no means clear the guilty.

God hath all Life, Glory, Goodness, Blessedness, in, and of himself; and is alone in, and unto himself. All-sufficient, not standing in need of any Creatures which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto and upon them. He is the alone Fountain of all Being, of whom, through whom, and to whom are all things; and hath most Sovereign dominion over them,

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to do by them, for them, or upon them, whatsoever himself pleaseth: In his sight all things are open and manifest, his knowledge is infinite, infallible and independent upon the Creature, so as nothing is to him contingent or uncertain. He is most holy in all his Counsels, in all his Works, and in all his Commands. To him is due from Angels and Men, and every other Creature, whatsoever Worship, Service or Obedience; as Creatures, they owe unto the Creator, and whatever he is further pleased to require of them.

III.

In the Unity of the God-head there be three Persons, of one Substance, Power, and Eternity, God the Father, God the Son, and God the holy Ghost: The Father is of none, neither begotten, nor proceeding: The Son is eternally begotten of the Father; The holy Ghost eternally proceeding from the Father and the Son. Which Doctrine of the Trinity is the foundation of all our Communion with God, and comfortable dependence upon him.

CHAP. III.

Of Gods eternal Decree

GOD from all eternity did by the most wise and holy Counsel of his own Will, freely & unchangeably ordain whatsoever comes to pass: Yet so, as thereby neither is God the Author of sin, nor is violence offered to the will of the Creatures, nor is the liberty or contingency of second Causes taken away, but rather con-
firmed.

Although God knows whatsoever may or can come to pass upon all supposed Conditions, yet hath he not decreed any thing, because he fore-saw it as future, or as that which would come to pass upon such Conditions.

By the Decree of God for the manifestation of his Glory, some Men and Angels are predestinated unto everlasting life, and others fore-ordained to everlasting Death.

These Angels and Men thus predestinated, and fore-ordained, are particularly and un-

By who change

changeably designed, and their number is so certain and definite, that it cannot be either increased or diminished.

Those of mankind that are predestinated unto Life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his Will, hath chosen in Christ unto everlasting Glory, out of his meer free Grace and Love, without any foresight of Faith or good Works, or perseverance in either of them, or any other thing in the Creature, as Conditions or Causes moving him thereunto, and all to the praise of his glorious Grace.

VI.

As God hath appointed the Elect unto Glory, so hath he by the eternal and most free purpose of his Will fore-ordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto Faith in Christ by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power, through Faith, unto salvation. Neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified and saved, but the Elect only.

VII. The

The rest of mankind God was pleased, according to the unsearchable Counsel of his own Will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his Creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious Justice.

VIII.

The Doctrine of this high Mystery of Predestination, is to be handled with special prudence and care, that men attending the will of God revealed in his Word, and yielding obedience thereunto, may from the certainty of their effectual Vocation, be assured of their eternal Election. So shall this Doctrine afford matter of praise, reverence and admiration of God, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel.

CHAP. IV.

Of Creation.

IT pleased God the Father, Son and holy Ghost, for the manifestation of the glory of

his eternal Power, Wisdom and Goodness, in the beginning to create or make of nothing the World, and all things therein, whether visible or invisible, in the space of six dayes and all very good.

After God had made all other creatures, he created Man, male and female, with reasonable and immortal Souls, endued with knowledge, righteousness and true holiness, after his own Image, having the Law of God written in their heart; and power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own Will, which was subject to change. Besides this Law written in their hearts, they received a command not to eat of the Tree of the Knowledge of good and evil, which while they kept, they were happy in their communion with God, and had dominion over the Creatures.

CHAP. V.

Of Providence.

GOD the great Creator of all things, doth uphold, direct, dispose and govern all creatures, actions, and things from the greatest even to the least by his most wise and holy Providence

vidence, according to his infallible fore-knowledge, and the free and immutable counsel of his own Will, to the praise of the glory of his Wisdom, Power, Justice, Goodness & Mercy.

God Almighty has decreed that all things should be done according to his Will.

Although in relation to the fore-knowledge and decree of God, the first Cause, all things come to pass immutably, and infallibly; yet by the same Providence he ordereth them to fall out, according to the nature of second Causes, either necessarily, freely, or contingently.

God in his ordinary Providence maketh use of means, yet is free to work without, above, and against them at his Pleasure.

IV.

The almighty Power, unsearchable Wisdom and the infinite Goodness of God, so far manifest themselves in his Providence, in that his determinate Counsel extendeth it self even to the first Fall, and all other sins of Angels and Men, (and that not by a bare permission) which also he most wisely and powerfully boundeth, and otherwise ordereth and governeth in a manifold Dispensation, to his own most holy ends; yet so as the guiltiness thereof proceedeth only from the Creature, and not from God, who being

most holy and righteous, neither is, nor can be the Author or approver of sin.

V.

The most wise, righteous and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled, and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.

VI.

As for those wicked and ungodly men, whom God as a righteous Judge, for former sins, doth blind and harden, from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but sometimes also withdraweth the gifts which they had and exposeth them to such objects, as their corruption makes occasions of sin: and withal gives them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they harden themselves,

even

even under those means which God useth for the softning of others.

VII.

As the Providence of God doth in general reach to all Creatures, so after a most special manner it taketh care of his Church, and disposeth all things for the good thereof.

VI.

CHAP. VI.

*Of the Fall of Man, of Sin, and
of the Punishment thereof.*

GOD having made a Covenant of Works and Life thereupon, with our first Parents, and all their posterity in them, they being seduced by the subtilty and temptation of Satan, did wilfully transgress the Law of their Creation, and break the Covenant in eating the forbidden fruit.

II.

By this sin they, and we in them, fell from original righteousness and communion with God, and so became dead in sin, and wholly dejected in all the faculties and parts of soul and body.

They being the Root, and by Gods appointment standing in the room and stead of all mankind, the guilt of this sin was imputed, and corrupted nature conveyed to all their posterity descending from them by ordinary generation.

IV.

From this Original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual Transgressions.

This Corruption of nature during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both it self, and all the motions thereof are truly and properly sin.

VI.

Every sin, both original and actual, being a transgression of the righteous Law of God, and contrary therunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the Law, and so made subject to death, with all infernal spiritual, temporal and eternal.

CHAP. VII.

Of Gods Covenant with Man.

THE distance between God and the Creature is so great, that although reasonable creatures doe owe obedience to him as their Creator, yet they could never have attained the reward of life, but by some voluntary condescension on Gods part, which he hath been pleased to express by way of Covenant.

I.

The first Covenant made with man, was a Covenant of Works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.

III.

Man by his fall having made himself incapable of life by that Covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace; wherein he freely offereth unto Sinners life and salvation by Jesus Christ, requiring of them Faith in him that they may be saved, and promising to give unto all those that are ordained unto life, his holy Spirit to make them willing and able to believe.

IV. This

IV

This Covenant of Grace is frequently set forth in Scripture by the name of a Testament, in reference to the death of Jesus Christ the Testator, and to the everlasting Inheritance, with all things belonging to it, therein bequeathed.

V

Although this Covenant hath been differently and variously administered in respect of Ordinances and Institutions in the time of the Law, and since the coming of Christ in the flesh; yet for the substance and efficacy of it, to all its spiritual and saving ends, it is one and the same; upon the account of which various dispensations, it is called the Old and New Testament.

CHAP. VIII.

Of Christ the Mediator.

IT pleased God in his eternal purpose, to chuse and ordain the Lord Jesus his onely begotten Son, according to a Covenant made between them both, to be the Mediator between God and Man; the Prophet, Priest, and King, the Head and Saviour of his Church, the Heir of all things, and Judge of the World: unto whom

whom he did from all eternity give a People to be his seed, & to be by him in time redeemed, called, justified, sanctified and glorified.

II.

The Son of God, the second Person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him Mans nature, with all the essential properties and common infirmities thereof, yet without sin, being conceived by the power of the holy Ghost in the womb of the Virgin Mary, of her substance: So that two whole perfect and distinct natures, the Godhead and the Manhood, were inseparably joyned together in one Person, without conversion, composition, or confusion; which Person is very God and very Man, yet one Christ, the onely Mediator between God and Man.

III.

The Lord Jesus in his humane nature, thus united to the Divine in the Person of the Son, was sanctified and anointed with the holy Spirit above measure, having in him all the treasures of Wisdom and Knowledge, in whom it pleased the Father that all fulness should dwell, to the end that being holy, harmless, undefiled

and full of grace & truth, he might be thoroughly furnished to execute the Office of a Mediator and Surety, which Office he took not unto himself, but was thereunto called by his Father, who also put all power and Judgement into his hand, and gave him Commandment to execute the same.

IV.

This Office the Lord Jesus Christ did most willingly undertake; which that he might discharge, he was made under the Law, and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered, being made sin and a curse for us, enduring most grievous torments immediately from God in his Soul, & most painful sufferings in his body, was crucified, and died, was buried and remained under the power of death, yet saw no corruption, on the third day he arose from the dead with the same body in which he suffered, with which also he ascended into Heaven, and there sitteth at the right hand of his Father, making intercession, and shall return to judge Men and Angels at the end of the world.

V.

The Lord Jesus by his perfect obedience and Sacrifice of himself, which he through the eter-

nal Spirit once offered up unto God, hath fully satisfied the Justice of God, and purchased not only reconciliation, but an everlasting inheritance in the Kingdome of heaven, for all those whom the Father hath given unto him,

VI.

Although the work of Redemption was not actually wrought by Christ, till after his Incarnation, yet the virtue, efficacy and benefits thereof were communicated to the Elect in all ages successively from the beginning of the world, in and by those Promises, Types and Sacrifices, wherein he was revealed and signified to be the Seed of the Woman, which should Bruise the Serpents head, and the Lamb slain from the beginning of the world, being yesterday and to day the same, and for ever.

VII.

Christ in the work of Mediation acteth according to both Natures, by each nature doing that which is proper to it self; yet by reason of the unity of the Person, that which is proper to one Nature is sometimes in Scripture attributed to the Person denominated by the other Nature.

VIII.

To all those for whom Christ hath purchased Redemption

Redemption, he doth certainly and effectually apply and communicate the same, making intercession for them, and revealing unto them in & by the Word, the Mysteries of salvation, effectually perswading them by his Spirit to believe and obey, and governing their hearts by his Word and Spirit, overcoming all their enemies by his almighty power & wisdom, in such manner and wayes as are most consonant to his wonderful and unfearchable dispensation.

CHAP. IX.

Of Free-will.

God hath endued the Will of Man with that natural liberty & power of acting upon choice, that it is neither forced, nor by any absolute necessity of Nature determined to do good or evil.

II.

Man in his state of Innocency had freedom and power to will and to doe that which was good and well pleasing to God; but yet mutably, so that he might fall from it.

III.

Man by his Fall into a state of sin, hath wholly

lost all ability of will any spiritual good accompanying Salvation; so as a natural man being altogether averſe from that good, and dead in ſin, is not able by his own ſtrength to convert himſelf, or to prepare himſelf thereunto.

IV.

When God converts a Sinner, and tranſlates him into the ſtate of grace, he freeeth him from his natural bondage under ſin, and by his grace alone inables him freely to will and to doe that which is ſpiritually good; yet ſo, as that by reaſon of his remaining corruption, he doth not perfectly nor only will that which is good, but doth alſo will that which is evil.

V.

The will of Man is made perfectly and immutably free to good alone in the ſtate of Glory only.

CHAP. X.

Of Effectual Calling.

VI.

All thoſe whom God hath predeſtinated unto life, & thoſe onely, he is pleaſed in his appointed & accepted time effectually to call by his Word

Word and Spirit: out of that state of sin and death in which they are by nature, to grace & salvation by Jesus Christ: enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh, renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ: yet so, as they come most freely, being made willing by his grace.

II.

This effectual Call is of Gods free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until being quickned and renewed by the holy Spirit, he is thereby enabled to answer this Call, and to embrace the grace offered and conveyed in it.

III.

Elect Infants dying in infancy, are regenerated and saved by Christ, who worketh when, and where, and how he pleaseth: so also are all other elect persons who are incapable of being outwardly called by the Ministry of the Word.

IV.

Others not elected, although they may be called by the Ministry of the Word, yet they are not regenerated, and do not come to salvation.

called by the Ministry of the Word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither doe nor can come unto Christ; and therefore cannot be saved; much less can men not professing the Christian Religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that Religion they doe profess: And to assert and maintain that they may, is very pernicious, and to be detested.

CHAP. XI.

Of Justification.

Those whom God effectually calleth, he also freely justifieth, not by infusing righteousness into them, but by pardoning their sins, &c by accounting and accepting their persons as righteous, not for any thing wrought in them, or done by them, but for Christs sake alone; not by imputing Faith it self, the act of believing, or any other Evangelical Obedience to them, as their righteousness, but by imputing Christs active obedience unto the whole Law, and passive obedience in his sufferings and death, for their whole and sole righteousness, they receiving and resting on him and his righteousness by

by Faith; which Faith they have not of themselves, it is the gift of God.

II.

Faith thus receiving and resting on Christ, and his righteousness, is the alone instrument of Justification; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead Faith, but worketh by Love.

III.

Christ by his Obedience and Death did fully discharge the debt of all those that are justified, and did by the sacrifice of himself, in the blood of his Cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to Gods Justice in their behalf: Yet inasmuch as he was given by the Father for them, and his Obedience and Satisfaction accepted in their stead, and both freely, not for any thing in them, their Justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of Sinners.

IV.

God did from all eternity decree to justify all the Elect, and Christ did in the fulness of time dye for their sins, and rise again for their justification: Nevertheless, they are not justified personally, until the holy Spirit doth in due time actually apply Christ unto them.

God doth continue to forgive the sins of those that are justified; and although they can never fall from the state of justification, yet they may by their sins fall under Gods fatherly displeasure: and in that condition they have not usually the light of his Countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

VI.

The Justification of Believers under the old Testament, was in all these respects one and the same with the justification of Believers under the new Testament.

CHAP. XII.

Of Adoption.

ALL those that are justified, God vouchsa-
theth in and for his only Son Jesus Christ to
make partakers of the grace of Adoption, by
which they are taken into the number, and en-
joy the Libertyes and Priviledges of the Child-
ren of God, have his Name put upon them, re-
ceive the Spirit of Adoption, have access to the
throne of Grace with boldness, are enabled to
cry Abba Father, are pitied, protected, provi-
ded for, and chastened by him as by a Father,
yet never cast off, but sealed to the day of Re-

redemption, and inherit the Promises as Heirs of everlasting Salvation.

CHAP. XIII.

Of Sanctification.

They that are effectually called and regenerated, being united to Christ, having a new heart, & a new spirit created in them, through the virtue of Christs death and resurrection, are also further sanctified really and personally through the same virtue, by his Word and Spirit dwelling in them, the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened, and strengthened in all saving graces, to the practice of all true holiness, without which no man shall see the Lord.

This Sanctification is throughout in the whole man, yet imperfect in this life, there abide still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war, the flesh lusting against the spirit, and the spirit against the flesh.

In which war, although the remaining corruption for a time may much prevail, yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome, and so the Saints grow in grace, perfecting holiness in the fear of God.

CHAP. XIV.

Of saving Faith

THE grace of Faith whereby the Elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the Ministry of the Word; by which also, and by the administration of the Seals, Prayer, and other means, it is increased and strengthened.

II.

By this Faith a Christian believeth to be true whatsoever is revealed in the word, for the Authority of God himself speaking therein, and setteth differently upon that which each particular passage thereof containeth, yielding obedience to the commands, trembling at the threat-

threatnings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving Faith are, accepting, receiving, and resting upon Christ alone, for justification, sanctification, and eternal life, by virtue of the covenant of Grace.

III.

This Faith, although it be different in degrees, and may be weak or strong, yet it is in the least degree of it different in the kind or nature of it (as is all other saving grace) from the faith and common grace of temporary believers; and therefore, though it may be many times assailed and weakened, yet it gets the victory, growing up in many to the attainment of a full assurance through Christ, who is both the Author and Finisher of our Faith.

CHAP. XV.

Of Repentance unto Life and Salvation.

SUCH of the Elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them Repentance unto life.

II. Who re-

II.

Whereas there is none that doth good, and sinneth not, and the best of men may through the power and deceitfulness of their corruptions dwelling in them, with the prevalency of temptation, fall into great sins and provocations, God hath in the Covenant of Grace mercifully provided that Believers to sinning and falling, be renewed through repentance unto Salvation.

III.

This saving Repentance is an Evangelical Grace, whereby a person being by the holy Ghost made sensible of the manifold evils of his sin, doth by Faith in Christ humble himself for it with godly sorrow, detestation of it, and self-abhorrencey, praying for pardon and strength of Grace, with a purpose and endeavour by supplies of the Spirit, to walk before God unto all well pleasing in all things.

IV.

As Repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every mans duty to repent of his particular known sins particularly.

V.

Such is the provision which God hath made through Christ in the Covenant of Grace, for the preservation of Believers unto salvation, that although there is no sin so small, but it deserves damnation; yet there is no sin so great, that it shall bring damnation on them who truly repent; which makes the constant preaching of Repentance necessary.

CHAP. XVI.

Of Good Works.

GOOD works are only such as God hath commanded in his holy word, and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretence of good intentions.

II.

These good works done in obedience to Gods commandments, are the fruits and evidences of a true and lively Faith, and by them Believers manifest their thankfulness, strengthen their assurance, edifie their Brethren, adorn the profession of the Gospel, stop the mouthes of the adversaries, and glorifie God, whose workmanship they are, created in Christ Jesus thereunto, that

that having their fruit unto holiness, they may have the end eternal life.

III.

Their ability to doe good works is not at all of themselves, but wholly from the Spirit of Christ: And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same holy Spirit to work in them to will and to doe, of his good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them.

IV.

They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to doe more then God requires, as that they fall short of much, which in duty they are bound to doe.

V.

We cannot by our best works merite pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them, and the glory to come, and the infinite

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finite distance that is between us, and God, whom by them we can neither profit, nor satisfy for the debt of our former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants: And because as they are good, they proceed from his Spirit, and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of Gods judgement.

VI.

Yet notwithstanding, the persons of Believers being accepted through Christ, their good works also are accepted in him, not as though they were in this life wholly unblameable and unproveable in Gods sight, but that he looking upon them in his Son is pleased to accept & reward that which is sincere, although accompanied with many weaknesses & imperfections.

VII.

Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and to others: yet because they proceed not from an heart purified by Faith, nor are done in a right manner, according to the Word, nor to a right end, the glory of God; they are therefore sinful and cannot please God.

God, nor make a man meet to receive grace from God; & yet their neglect of them is more sinful and displeasing to God.

CHAP. XVII.

Of the Perseverance of the Saints.

They whom God hath accepted in his beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, & be eternally saved.

II.

This Perseverance of the Saints depends not upon their own free-will, but upon the immutability of the Decree of Election, from the free and unchangeable love of God the Father upon the efficacy of the merit and intercession of Jesus Christ, & union with him, the Oath of God, the abiding of his Spirit, and the seed of God within them, and the nature of the covenant of Grace, from all which ariseth also the certainty and infallibility thereof.

III.

And though they may through the temptation of Satan, & of the world, the prevalency

of Corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins, and for a time continue therein, whereby they incur Gods displeasure, & grieve his holy Spirit, come to have their graces and comforts impaired, have their hearts hardened, and their Consciences wounded, hurt and scandalize others, and bring temporal judgements upon themselves; yet they are and shall be kept by the power of God through Faith unto salvation.

CHAP. XVIII.

Of the Assurance of Grace and Salvation.

Although temporary believers, & other unregenerate men may vainly deceive themselves with false hopes & carnal presumptions of being in the favour of God, and state of salvation, which hope of theirs shall perish, yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him may in this life be certainly assured that they are in the state of grace, and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed.

II.

This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope, but an infallible assurance of faith, founded on the blood and righteousness of Christ, revealed in the Gospel, and also upon the inward evidence of those graces unto which promises are made, and on the immediate witness of the Spirit, testifying our Adoption, and as a fruit thereof, leaving the heart more humble and holy.

III.

This infallible assurance doth not so belong to the essence of Faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it; yet being enabled by the Spirit to know the things which are freely given him of God, he may without extraordinary revelation, in the right use of ordinary means attain thereunto: And therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace & joy in the holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance; so far is it from inclining men to looseness.

IV. True

True Believers may have the assurance of their salvation divers wayes shaken diminished and intermitted, as by negligence in preserving of it, by falling into some special sin, which woundeth the Conscience, and grieveth the Spirit, by some sudden or vehement temptation, by Gods withdrawing the light of his countenance, suffering even such as fear him to walk in darkness, and to have no light, yet are they neither utterly destitute of that seed of God, and life of Faith, that love of Christ and the Brethren, that sincerity of heart and conscience of duty, out of which by the operation of the Spirit, this assurance may in due time be revived, and by the which in the mean time they are supported from utter despair.

CHAP. XIX.

Of the Law of God.

GOD gave to *Adam* a Law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of Knowledge of good and evil, as a Covenant of Works, by which he bound him and all his posterity to personal, entire, exact and perpetual obedience, promised life upon the fulfilling, and threat-

threatned death upon the breach of it, and indued him with power and ability to keep it.

II.

This Law so written in the heart, continued to be a perfect Rule of righteousness after the fall of man, & was delivered by God on mount Sinai in ten Commandments, and written in two Tables, the four first Commandments containing our duty towards God, and the other six our duty to man.

III.

Beside this Law commonly called Moral, God was pleased to give to the people of Israel, as a Church under age, Ceremonial Laws, containing several Typical Ordinances, partly of Worship, prefiguring Christ, his Graces, Actions, Sufferings and benefits, and partly holding forth divers Instructions of moral Duties: All which Ceremonial Laws being appointed only to the time of Reformation, are by Jesus Christ the true Messiah and onely Law-giver, who was furnished with power from the Father for that end, abrogated and taken away.

IV.

To them also he gave sundry Judicial Laws, which expired together with the state of that People

People, not obliging any now by virtue of that Institution, their general equity only being still of moral use.

V.

The Moral Law doth for ever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the Authority of God the Creator, who gave it: neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

VI:

Although true Believers be not under the Law, as a Covenant of Works, to be thereby justified or condemned, yet it is of great use to them as well as to others, in that, as a Rule of life, informing them of the Will of God, and their duty, and directs and binds them to walk accordingly, discovering also the sinfull pollutions of their nature, hearts and lives, so as examining themselves thereby, they may come to further conviction of humiliation for, and hatred against sin, together with a clearer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the Regenerate, to restrain their corruptions, in that it forbids sin, and the threatnings of it serve to shew what even their sins deserve, and what

afflictions in this life they may expect for them, although freed from the curse thereof threatened in the Law. The promises of it in like manner shew them Gods approbation of obedience, and what blessings they may expect upon the performance thereof, although not as due to them by the Law, as a Covenant of Works, so as a mans doing good, and refraining from evil, because the Law encourageth to the one, and deterreth from the other, is no evidence of his being under the Law, and not under Grace.

VII.

Neither are the forementioned uses of the Law contrary to the grace of the Gospel, but doe sweetly comply with it, the Spirit of Christ subduing and enabling the will of man to doe that freely and chearfully which the will of God revealed in the Law required to be done.

CHAP. XX.

*Of the Gospel, and of the extent of
the Grace thereof*

THE Covenant of Works being broken by sin and made unprofitable unto life, God was pleased to give unto the Elect the promise of Christ, the seed of the Woman, as the means
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of calling them, and begetting in them Faith & Repentance: In this promise, the Gospel, as to the substance of it, was revealed, and was therein effectual for the conversion and salvation of sinners.

II.

This promise of Christ, and salvation by him, is revealed only in and by the Word of God; neither doe the works of Creation or Providence, with the light of Nature, make discovery of Christ, or of Grace by him so much as in a general or obscure way; much less that men destitute of the revelation of him by the Promise or Gospel, should be enabled thereby to attain saving Faith or Repentance.

III.

The revelation of the Gospel unto sinners made in divers times, and by sundry parts, with the addition of Promises and Precepts for the obedience required therein, as to the nations and persons to whom it is granted, is meerly of the sovereign will and good pleasure of God, not being annexed by virtue of any promise to the due improvement of mens natural abilities, by virtue of common light received without it, which none ever did make, or can so doe: And therefore in all Ages the Preaching of the Gospel hath been granted unto Persons and Nati-

Nations, as to the manner of straightning of it, in great variety, according to the Counsel of the Will of God.

IV.

Although the Gospel be the only outward means of revealing Christ and giving Grace, & is, as such, abundantly sufficient thereunto, yet that men who are dead in trespasses, may be born again, quickned or regenerated, there is moreover necessary an effectual, irresistible work of the holy Ghost upon the whole soul, for the producing in them a new spiritual life, without which no other means are sufficient for their conversion unto God.

CHAP. XXI.

Of Christian Liberty, and Liberty of Conscience.

THE Liberty which Christ hath purchased for Believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigor and curse of the Law, and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, from the evil of afflictions, the fear and sting of death, the victory of the grave, and

everlasting damnation, make in their free access to God, and their willing obedience unto him, not out of slavish fear, but a child-like love and willing mind: All which were common also to Believers under the Law, for the substance of them; but under the New Testament the liberty of Christians is further enlarged in their freedom from the yoke of the Ceremonial Law, the whole legal Administration of the Covenant of Grace, to which the Jewish Church was subjected, and in greater boldness of access to the throne of Grace, and in fuller communications of the free Spirit of God, than Believers under the Law did ordinarily partake of.

II.

God alone is Lord of the Conscience, and hath left it free from the Doctrines and Commandments of men, which are in any thing contrary to his Word, or not contained In it; so that to believe such Doctrines, or to obey such Commands out of Conscience, is to betray true Liberty of Conscience, and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy Liberty of Conscience, & Reason also.

III.

They who upon pretence of Christian Liberty doe practise any sin, or cherish any lust, as they

Doe thereby pervert the main design of the
Grace of the Gospel to their own destruction,
so they wholly destroy the end of Christian Li-
berty, which is, that being delivered out of the
hands of our enemies, we might serve the Lord
without fear, in holiness and righteousness be-
fore him all the dayes of our life.

CHAP. XXII.

Of Religious worship, and of the Sabbath-day.

THE light of Nature sheweth that there
is a God, who hath Lordship and Sove-
raignty over all, is just, good, and doeth
good unto all, and is therefore to be feared,
loved, praised, called upon, trusted in, and ser-
ved with all the heart and all the soul, and with
all the might: But the acceptable way of wor-
shipping the true God is instituted by himself,
and so limited by his own revealed will, that he
may not be worshipped according to the imagi-
nations and devices of men, or the suggestions
of Satan, under any visible representations, or
any other way not prescribed in the holy Scrip-
ture.

II.

Religious Worship is to be given to God the
Father, Son, and holy Ghost, and to him alone,

not to Angels, Saints, or any other Creatures, and since the Fall, not without a Mediator, nor in the Mediation of any other but of Christ alone.

III. **Prayer** is to be made with reverence and fear, and with a pure heart, and with a simple faith, and with a humble confidence in the mercy of God.

Prayer with thanksgiving, being one special part of natural worship, is by God required of all men; but that it may be accepted, it is to be made in the name of the Son, by the help of his Spirit, according to his Will, with understanding, reverence, humility, fervency, faith, love, and perseverance: and when with others, in a known tongue.

IV. **Prayer** is to be made for the living, and for the dead, and for the whole Church, and for the world.

Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter, but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

V. **Prayer** is to be made with a pure heart, and with a simple faith, and with a humble confidence in the mercy of God.

The reading of the Scriptures, Preaching and hearing of the word of God, singing of Psalms, as also the administration of Baptism and the Lords Supper, are all parts of religious worship of God, to be performed in obedience unto God with understanding, faith, reverence and godly fear. Solemn Humiliations with Fasting, and

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Thanksgiving upon special occasions, are in these several times and seasons to be used in an holy and religious manner.

V L.

Neither Prayer, nor any other part of religious Worship, is now under the Gospel either tyed unto, or made more acceptable by any place in which it is performed, or towards which it is directed: but God is to be worshipped every where in spirit and in truth, as in private families daily, and in secret each one by himself, so more solemnly in the publick Assemblies, which are not carelessly nor wilfully to be neglected, or forsaken, when God by his word or providence calleth thereunto.

VII.

As it is of the law of Nature, that in general a proportion of time by Gods appointment be set apart for the worship of God; so by his Word in a positive, moral and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath to be kept holy unto him, which from the beginning of the world to the resurrection of Christ, was the last day of the week, & from the resurrection of Christ was changed into the first day of the week, which in Scripture is called the Lords day, and is to be continued to the

end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

VIII

This Sabbath is then kept holy unto the Lord, when men after a due preparing of their hearts, and ordering their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations, but also are taken up the whole time in the publick and private exercises of his Worship, and in the duties of necessity and mercy.

CHAP. XXIII.

Of lawfull Oaths and Vows.

A Lawfull Oath is a part of religious Worship, wherein the person swearing in truth, righteousness and judgement, solemnly calleth God to witness what he asserteth or promiseth, and to judge him according to the truth or falshood of what he sweareth.

III.

The name of God only is that by which men ought

ought to swear, and therein it is to be used with all holy fear & reverence: Therefore to swear vainly or rashly by that glorious and dreadfull name, or to swear at all by any other thing, is sinfull, and to be abhorred: yet as in matters of weight and moment an Oath is warranted by the Word of God under the New Testament, as well as under the Old, so a lawful Oath, being imposed by lawful authority in such matters, ought to be taken.

III.

Whosoever taketh an Oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully perswaded is the truth: neither may any man bind himself by Oath to any thing, but what is good & just, and what he believeth so to be, and what he is able and resolved to perform. But it is a sin to refuse an Oath touching any thing that is good and just, being lawfully imposed by Authority.

IV.

An Oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation: It cannot oblige to sin, but in any thing not sinful being taken it binds to performance, although to a mans own hurt, not

is it to be violated, although made to Hereticks or Infidels.

V.

A Vow, which is not to be made to any Creature, but God alone, is of the like nature with a promissory Oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.

VI.

Popish monastical Vows of perpetual single life, poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious & sinful snares, in which no Christian may intangle himself.

CHAP. XXIV.

Of the civil Magistrate.

GOD the supream Lord and King of all the world, hath ordained civil Magistrates to be under him, over the People for his own glory and the publick good; and to this end hath armed them with the power of the sword, for the defence and encouragement of them that doe good, and for the punishment of evil doers.

II.

It is lawfull for Christians to accept, and execute the office of a Magistrate, when called thereunto: in the management whereof as they ought especially to maintain Piety, Justice and Peace, according to the wholsom Laws of each Commonwealth, so for that end they may lawfully now under the new Testament wage war upon just and necessary occasion.

III.

They who upon pretence of Christian liberty shall oppose any lawful power, or the lawful exercises of it, resist the Ordinance of God, and for their publishing of such opinions, or maintaining of such practices as are contrary to the Light of Nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation, or to the power of godliness, or such erroneous opinions or practices, whether in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the censures of the Church, and by the power of the civil Magistrate; yet in such differences about the Doctrines of the Gospel, or wayes of the worship of God, as may befall men

exercising a good conscience, manifesting it in their conversation, and holding the foundation, and duly observing the Rules of peace and order, there is no warrant for the Magistrate to abridge them of their liberty.

IV.

It is the duty of People to pray for Magistrates, to honour their persons, to pay them Tribute and other dues, to obey their lawful commands, and to be subject to their authority for conscience sake. Infidelity, or difference in religion, doth not make void the Magistrates just and legal Authority, nor free the people from their due obedience to him: from which ecclesiastical persons are not exempted, much less hath the Pope any power or Jurisdiction over them in their dominions, or over any of their people, and least of all to deprive them of their dominions or lives, if he shall judge them to be Hereticks, or upon any other pretence whatsoever.

CHAP. XXV.

Of Marriage.

Marriage is to be between one man and one woman: neither is it lawful for any man to have more, then one wife, nor for any

woman

woman to have more then one husband at the same time.

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II.

Mariage was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, and of the Church with an holy seed, and for preventing of uncleanness.

III.

It is lawfull for all sorts of people to marry, who are able with judgement to give their consent: Yet it is the duty of Christians to marry in the Lord, and therefore such as profess the true reformed Religion, should not marry with Infidels, Papists, or other Idolaters: neither should such as are godly, be unequally yoked by marrying such as are wicked in their life, or maintain damnable Heresie.

IV.

Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word, nor can such incestuous Marriages ever be made lawfull by any law of man, or consent of parties, so as those persons may live together as man and wife.

CHAP. XXVI

Of the Church.

THE Catholick or Universal Church, which is invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one under Christ the head thereof, and is the Spouse, the Body, the fulness of him that filleth all in all.

II.

The whole body of men throughout the world, professing the faith of the Gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any Errors everting the foundation, or unholiness of conversation, they and their children with them are, and may be called the visible Catholique Church of Christ, although as such it is not intrusted with any Officers to rule or govern over the whole body.

III.

The purest Churches under heaven are subject both to mixture and error, and some have so degenerated as to become no Churches of Christ, but Synagogues of Satan: Nevertheless

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Christ alwayes hath had, and ever shall have a visible Kingdome in this world, to the end thereof, of such as believe in him, and make profession of his name.

IV.

There is no other Head of the Church but the Lord Jesus Christ, nor can the Pope of Rome in any sense be Head thereof, but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God, whom the Lord shall destroy with the brightness of his coming.

V.

As the Lord in his care and love towards his Church, hath in his infinite wise providence exercised it with great variety in all ages for the good of them that love him, and his own glory: so according to his promise, we expect that in the latter dayes, Antichrist being destroyed, the Jews called, and the adversaries of the Kingdome of his dear Son broken. the Churches of Christ being enlarged and edified through a free and plentiful communication of light and grace, shall enjoy in this world a more quiet, peaceable and glorious condition then they have enjoyed.

CHAP. XXVII.

Of the Communion of Saints.

AL L Saints that are united to Jesus Christ
 under Head by his Spirit and Faith, al-
 though they are not made thereby one person
 with him, have fellowship in his Graces, Suffe-
 rings, Death, Resurrection and Glory: And
 being united to one another in love, they have
 communion in each others gifts and graces, and
 are obliged to the performance of such duties,
 publick and private, as doe conduce to their
 mutual good, both in the inward and outward

II.

AL Saints are bound to maintain an holy fel-
 lowship & communion in the Worship of God;
 and in performing such other spiritual services
 agreed to their mutual edification, as also in
 relieving each other in outward things, accor-
 ding to their several abilities and necessities:
 which communion, though especially to be ex-
 tended by them in the relations wherein they
 stand, whether in Families or Churches, yet as
 God offereth opportunity, is to be extended un-
 to all those who in every place call upon the
 Name of the Lord Jesus.

CHAP.

CHAP. XXVIII.

Of the Sacraments.

Sacraments are holy Signs and Seals of the Covenant of Grace, immediately instituted by Christ, to represent him and his benefits, and to confirm our interest in him, and solemnly to engage us to the service of God in Christ, according to his word.

II.

There is in every Sacrament a spiritual relation, or sacramental union between the sign and the thing signified; whence it comes to pass that the names and effects of the one are attributed to the other.

III.

The grace which is exhibited in or by the Sacraments rightly used, is not conferred by any power in them, neither doth the efficacy of a Sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit, and the word of Institution, which contains together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.

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There be only two Sacraments ordained by Christ our Lord in the Gospel, that is to say, Baptism and the Lords Supper; neither of which may be dispensed by any but by a Minister of the Word lawfully called.

V.

The Sacraments of the old Testament, in regard of the spiritual things thereby signified and exhibited, were for substance the same with those of the New.

CHAP. XXIX.

Of Baptism.

Baptism is a Sacrament of the New Testament, ordained by Jesus Christ, to be unto the party baptized a sign and seal of the Covenant of Grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ to walk in newness of life; which ordinance is by Christs own appointment to be continued in his Church until the end of the world.

II.

The outward Element to be used in this Ordinance

Ordinance is Water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the holy Ghost, by a Minister of the Gospel lawfully called thereunto.

III.
Dipping of the person into the water is not necessary, but Baptism is rightly administered by pouring or sprinkling water upon the person.

IV.

Not only those that doe actually profess Faith in, and Obedience unto Christ, but also the Infants of one or both believing parents are to be baptized, and those only.

Although it be a great sin to contemn or neglect this Ordinance, yet grace and salvation are not so inseparably annexed to it, as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated.

V.

The efficacy of Baptism is not tyed to that moment of time wherein it is administered, yet notwithstanding, by the right use of this Ordinance, the grace promised is not only offered, but really exhibited and conferred by the holy Ghost.

Ghost to such (whether of age or infants) as that grace belongeth unto, according to the counsel of Gods own will in his appointed time.

VII.

Baptism is but once to be administered to any person.

CHAP. XXX.

Of the Lords Supper.

OUR Lord Jesus in the night wherein he was betrayed, instituted the Sacrament of his Body and Blood, called the Lords Supper, to be observed in his Churches to the end of the world, for the perpetual remembrance, and shewing forth of the sacrifice of himself in his death, the sealing of all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further ingagement in and to all duties which they owe unto him, and to be a bond and pledge of their communion with him, and with each other.

II.

In this Sacrament Christ is not offered up to his Father, nor any real Sacrifice made at all for remission of sin of the quick or dead, but only a memorial

memorial of that one offering up of himself upon the Cross once for all, and a spiritual Oblation of all possible praise unto God for the same, so that the Popish Sacrifice of the Mass (as they call it) is most abominable, injurious to Christs own only Sacrifice, the alone propitiation for all the sins of the Elect.

III.

The Lord Jesus hath in this Ordinance appointed his Ministers, to declare his word of Institution to the People, to pray and bless the Elements of Bread and Wine, and thereby to set them apart from a common to an holy use, and to take and break the Bread, to take the Cup, and (they communicating also themselves) to give both to the Communicants, but to none who are not then present in the Congregation.

IV.

Private Masses, or receiving the Sacrament by a Priest, or any other alone, as likewise the denial of the Cup to the People, worshipping the Elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this Sacrament, and to the Institution of Christ.

V.

The outward Elements in this Sacrament duely set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet Sacramentally only, they are sometimes called by the name of the things they represent, to wit, the Body and Blood of Christ; albeit in substance and nature they stil remain truly and only Bread and Wine as they were before.

VI.

That Doctrine which maintains a change of the substance of Bread and Wine into the substance of Christs Body and Blood (commonly called Transubstantiation) by consecration of a Priest, or by any other way, is repugnant not to the Scripture alone, but even to common sense and reason, overthroweth the nature of the Sacrament, and hath been, and is the cause of manifold Superstitions, yea of gross Idolatryes.

VII.

Worthy Receivers outwardly partaking of the visible Elements in this Sacrament, doe then also inwardly by Faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; the Body and Blood of Christ being then not corporally or carnally in, with, or under the Bread and Wine, yet as really, but Spiritually present to the Faith of Believers in

that

that Ordinance, as the Elements themselves are to their outward senses.

VIII.

All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lords Table, and cannot without great sin against him, whilst they remain such, partake of these holy Mysteries, or be admitted thereunto; yea whosoever shall receive unworthily, are guilty of the Body and Blood of the Lord, eating and drinking Judgment to themselves.

CHAP. XXXI.

Of the State of Man after Death, and of the Resurrection of the Dead.

THE Bodies of men after death return to dust, and see corruption, but their souls (which neither dye nor sleep) having an immortal subsistence, immediately return to God who gave them, the souls of the righteous being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies: And the souls of the wicked are cast into Hell, where they remain

remain in torment, and utter darkness, reserved to the Judgement of the great day; Besides these two places of souls separated from their bodies, the Scripture acknowledgeth none.

II.

At the last day such as are found alive shall not dye, but be changed, and all the dead shall be raised up with the self same bodies, and none other, although with different qualities, which shall be united again to their souls for ever.

III.

The Bodies of the unjust shall by the Power of Christ be raised to dishonour, the bodies of the just by his Spirit unto honour, and be made conformable to his own glorious Body.

CHAP. XXXII.

Of the Last Judgement.

GOD hath appointed a day wherein he will Judge the World in righteousness by Jesus Christ, to whom all power and Judgement is given of the Father, in which day, not only the Apostate Angels shall be judged, but likewise all persons that have lived upon earth, shall appear before the Tribunal of Christ to give an account of their thoughts, words and deeds, and so receive according to what they have done in the body, whether good or evil.

II.

The end of Gods appointing this day, is for the manifestation of the glory of his mercy in the eternal salvation of the Elect, and of his Justice in the damnation of the Reprobate, who are wicked and disobedient: for then shall the righteous go into everlasting Life, and receive that fulness of joy and glory, with everlasting reward in the presence of the Lord, but the wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

III.

As Christ would have us to be certainly persuaded that there shall be a Judgement, both to deter all men from sin, and for the greater consolation of the godly in their adversity: so will he have that day unknown to men, that they may shake of all carnal security, and be always watchful, because they know not at what hour the Lord will come, and may be ever prepared to say, Come Lord Jesus, come quickly. Amen.

E I N I S.